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The Twenty-Eighth International Eucharistic Congress.

JOHN THEODORE MUELLER, St. Louis.

1. The History and Significance of the Eucharistic Congress.

“Cardinal Mundelein, as the sponsor for the Twenty-eighth International Eucharistic Congress which is to be held in Chicago, June 20—24, has issued a formal invitation to all the Catholics of all the world to participate in the proposed discussions, deliberations, and ceremonies.”

With these words Eugene Weare, special correspondent for *America*, introduces the last of a series on the next Eucharistic Congress. (*America*, Jan. 23.) In the preceding articles he prepared the readers of *America* for this “greatest of all Eucharistic Congresses,” determining its purpose and outlining its program.

He writes: “The readers of *America* need not be reminded that, from the earliest days of the Church, *the Eucharist has been the central fact of Catholic worship. It is upon this doctrine of the Eucharist that the whole structure of the faith has been built.* The living presence of Jesus Christ in the Sacrament of the Altar may well be said to be the *be-all and the end-all of Catholic devotion and practise.* [Italics our own.] All else is incidental. Little wonder is it, then, that in the ages since Calvary we find pious Christians ever ready and eager to manifest, to stimulate to increased fervor, spiritual devotion to the Blessed Eucharist. The Eucharistic Congresses are the latest manifestations of this eagerness to pay tribute, by public acts of adoration, to the sublime Mystery. Because these Congresses have so pertinently appealed to the needs of our times, their growth and development have been little less than miraculous.” (Jan. 2, 1926.) Because the purpose of the Congress, its sole aim and *motif*, is purely a spiritual one, “nothing shall be permitted that might detract, even remotely,

from the chief end to be attained. Nothing is to be tolerated that might even suggest a profane or unworthy purpose. There is to be no commercialism and no suggestion of money-making, of barter and sale." The expenses are to be met by the Catholics of Chicago "out of a fund to be gathered among themselves by voluntary contributions and without any aid from those on the outside."

The second article acquaints the readers of *America* with the magnitude of the enterprise. "The program of the sessions calls for the reception of Holy Communion by all the 'Congressists' on the first day of the Congress. This idea was conceived by Cardinal Mundelein in the early days of the planning for the Congress, and its purpose is to provide a 'spiritual bouquet' to Our Holy Father of *one million communions*. To carry this out, to assure its full and complete accomplishment, all the Catholics of Chicago as well as the visitors will be urged to join in this stirring manifestation of faith. . . . The committee will see to the securing of the services of some 2,000 priests from outside of Chicago, who are to help out in the hearing of the confessions, in the celebration of the many additional public Masses that will be necessary to accommodate the great crowds, and in the task of distributing the communions." (Jan. 9, 1926.) On the closing day of the Congress a procession will take place on the seminary grounds, at Mundelein, Ill., where the faithful will be accommodated at five or six hundred altars to be erected in the huge gymnasium at the seminary and in the basement of its gorgeous chapel. To accommodate the large crowds of visitors, the hotels of Chicago have reserved room for about 40,000; but "dormitories will be set up in hospitals, public and private institutions, assembly halls, school-buildings, and public armories." The Arrangement Committee is located at Headquarters' Office, Twenty-Eighth International Eucharistic Congress, Cathedral Square, Chicago, Ill.

The third article goes still more into detail. The publicity work to be done before and during the Congress is enormous. "The committee in charge of this particular phase of the work is about to set up a working staff at Chicago. . . . The staff is to be made up of a group of professional writers, authors, journalists, and editors, whose task it will be properly to publicize the Congress in a dignified, creditable fashion. To aid in this, an effort will be made to secure the help and cooperation of both the secular and religious press in all parts of the world. In addition to the general 'running copy,' which will be prepared and issued as the occasion

suggests, there will be special articles, 'feature' stories, illustrations, pictures, etc., made available for newspapers and magazines and a special service for Catholic papers everywhere. Catholic American writers of distinction will be invited to join this staff as special contributors, and special foreign-language writers will be urged to supply the 'copy' for the foreign press in this country and the press abroad." But the work of the Publicity Committee does not end here. In the early days of the planning of the Congress the railroads, steamship companies, hotels, and travel agencies were anxious to advertise the Congress. "Advertising folders, booklets, posters, etc., were in course of preparation, many of which were not quite in keeping with the high purpose of the Congress and its profound religious significance. Thereupon the publicity committee of the Congress entered on the scene with a plan to standardize and make uniform all advertising literature and insignia bearing upon the Congress sessions. . . . The committee in charge of the music of the Congress sent out an appeal for an original hymn to be sung during the days of the assembly. In response to this there have come *thousands* of original compositions, from which one will be selected. A suitable musical arrangement will be adopted, and the combination thus secured will be the official hymn of the Congress. Thus it will be seen again that in all the arrangements for the Congress no opportunity is neglected to allow for the exercise and manifestation of Catholic art and genius in the promotion of the great purpose of the Eucharistic Congresses."

The final article is a glowing tribute to the Arrangement Committee for its magnificent work. The plans are truly stupendous. First, the writer impresses upon his readers once more the purpose of the Eucharistic Congress. "The Congress is something more, and beyond a local, or diocesan, or even a national demonstration. It is *Catholic*; the appeal has gone forth to the *Church Universal*; the gathering is to be international and universal in both scope and pretension. The invitation to participate in this glorious manifestation of faith is extended to all, the lowly as well as the great, the pious and devout as well as the erring and the halting. All are invited and urged to play their part, however small and inconspicuous, in this public tribute to Jesus Christ in the Sacrament of the Altar." "It is planned to have the Congress open on Sunday morning, June 20, with the reception of Holy Communion by all the Catholics present in the city. Thus it is hoped to gather the one million communions which are to be offered as a spiritual

bouquet to Our Holy Father, Pius XI." "At high noon on the same day, at the Cathedral of the Holy Name, the formal opening of the Congress will take place. The Cardinal Legate will be formally received in a solemn church ceremony, with all the pomp and splendor of our Catholic ritual." — "On Monday, the second day of the Congress, there will be the Children's Mass at the Stadium on the lake front. Something like 160,000 people may be accommodated within its lines. An altar is to be erected at one end of the Stadium, and the children's choir of 50,000 voices will be seated in the center plat. The celebrant of the Mass will be one of the visiting cardinals, and the sermon will likewise be delivered by a cardinal. With the aid of the microphone, the amplifiers, and the 'loud speakers,' it is promised that every word of the ceremonies, as well as the sermon, will be rendered audible to all the vast multitude within the radius of a mile. The general subject selected by the Holy Father as the theme of all the discussions is: 'The Holy Eucharist and Christian Life.' The most eminent scholars of the Church in all lands have been invited to prepare papers for the discussions of the Congress, and notable orators will be called upon to address the various meetings on some particular phase of the general subject."

"All the large assembly halls of the city have been secured for the sectional meetings. In those parts of the city where there are great groups of foreign-born Catholics it is planned to conduct the discussions in a foreign language. . . . In the sections where there are great numbers of German Catholics the discussion, or a great part of it, will be held in German." — "On Monday, Tuesday, and Wednesday mornings a solemn Pontifical Mass will be celebrated at ten o'clock on the grounds of the great Stadium. Monday has been set apart as Children's Day. Tuesday will be assigned to the laity, with a monster open-air meeting and rally, under the auspices of the Chicago unit of the Holy Name Society, at the Stadium on Tuesday night. Wednesday will be devoted to Catholic Higher Education. On Thursday, the great open-air procession of the Blessed Eucharist will be staged on the seminary grounds at Mundelein, just outside the city limits." — "It is the procession which is always the outstanding event of a Eucharistic Congress. Along the shores of the lake, starting from the gorgeous chapel, the procession, rich and colorful, with all the pageantry of the ages and all the splendor of Catholic art and ingenuity, will wend its way with our Eucharistic Lord. In the 'line of march' will be princes,

prelates, and priests, the rich and the great, the poor and lowly, in a common tribute to the Sacred Host. A hundred choirs stationed at intervals along the road will catch up the chant of the solemn hymns to blend in unison with the quiet tread of the marching feet. It is not unlikely that 250,000 people will participate in the open-air procession at Mundelein." The writer closes his description with the remark: "The Chicago enterprise is easily the most pretentious and, at the same time, the most intricate of all. As you go into the details of the whole undertaking, you begin to doubt the possibility of it all until you meet with the men who stand in the background. Then, when you get to see something of these, you begin to understand. I may be mistaken, but I am willing to risk the prediction that theirs will be the most glorious triumph of a century."

Such, then, is the great feast of idolatry for which the Catholic Church is now making preparations. It comes at a time when the Holy Year has made the minds of the public receptive for Romanism. The *Catholic Encyclopedia* defines Eucharistic Congresses as "gatherings of ecclesiastics and laymen for the purpose of celebrating and glorifying the Holy Eucharist and of *seeking the best means to spread its knowledge and love throughout the world.*" (Italics ours.) The Eucharistic Congress is, therefore, a vast scheme of missionary propaganda. Hence the pomp and splendor displayed at these gatherings. Unable to impress the multitudes in better ways, the promoters of the Eucharistic Congresses make falsehood and idolatry parade the streets in the glimmer of ecclesiastical magnificence.

The *Catholic Encyclopedia* says: "The real presence of Jesus Christ in the Eucharist is one of the principal dogmas of the Catholic faith and is therefore of paramount importance as the most precious treasure that Christ has left to His Church, as the center of Catholic worship, and as the source of Christian piety. The main advantages of these congresses have been in the concentration of the thoughts of the faithful upon the mystery of the altar and in making known to them the means by which devotion towards the Holy Eucharist may be promoted and implanted in the hearts of the people. The promoters of the Eucharistic Congresses believe that, if during recent years devotion to the Holy Eucharist has become more wide-spread, if works of adoration, Confraternities of the Blessed Sacrament, and the practise of frequent Communion have spread rapidly and extensively, *it must be ascribed in great*

part to these gatherings." (Italics our own.) Such, then, is the importance of the Eucharistic Congress. It concentrates the attention of the people both within and without the Roman Church upon the idolatry of the Mass, with the object in view to gain adherents to the Church.

That the Roman Catholic Church recognizes the significance of the Eucharistic Congress for proselyting is shown by the rapid progress which this institution has made, the popularity which it has gained, and the ever greater proportions which it has assumed. The first Eucharistic Congress was held at Lille, France, June 21, 1881. It owed its inspiration to Bishop Gaston de Segur. At first the idea was merely local, and the Congress met with few adherents attending its services. The second Congress took place at Avignon, in 1882, and the third at Liége, in the following year. The fourth Congress, which met at Freiburg, in Switzerland, in 1885, was the first to attract larger crowds. The fifth Congress, held at Toulouse, in France, in 1886, was attended by 1,500 churchmen and 30,000 laymen. The sixth Congress met in Paris, in 1888, and the seventh at Antwerp, in Belgium, in 1890. The attendance at this Congress reached the number of 150,000 persons. In 1893, the eighth Congress met at Jerusalem. At this Congress the reunion of the Eastern Catholic Church was advocated. At the sixteenth Congress, which was held at Rome, in 1905, upon the express wish of Pope Pius X, the Pontiff himself celebrated Mass, gave a special audience to the delegates, and was present at the procession that closed the proceedings. This Congress also induced him to issue the decree *Tridentina Synodus*, on December 20, 1905, which advised daily communions. The eighteenth Congress met at Metz, in Lorraine, in 1907. The German Government suspended the law of 1870 forbidding processions in order that the usual solemn procession might be held.

The nineteenth Congress was held at London in 1908, the first under the auspices of, and among, English-speaking members of the Roman Church. For the first time after three hundred and fifty years the Pope sent a legate, Cardinal Vincenzo Vannutelli, to England. The *Catholic Encyclopedia* writes of this Congress: "No such gathering of ecclesiastics had ever been seen outside of Rome in modern times, and English Catholics prepared to make it locally even more memorable. The seeds of 'the second spring,' one of them aptly said, awakened by the tears and blood of persecution and strengthened by the prayers of the remnant of the faith-

ful in the dreary years of the penal laws, bore flower and fruit." However, upon the protest of the Protestant Alliance the procession had to be suspended, and the "sacred host" could not be carried through the streets of London, as had been planned.

In addition to these general congresses there have grown up, in all countries where Catholics are numerous, local gatherings of the Eucharistic Leagues. These have been held in France, Germany, Belgium, Spain, Italy, England, Canada, Australia, and the United States. The first of those held in the United States took place at St. Louis, in 1901, the second at New York, in 1905, and the third in Pittsburgh, in 1907. The purpose of these gatherings is the same as that of the general Eucharistic Congresses. They differ only in this, that the gatherings of the Eucharistic Leagues are local in nature and of lesser prominence.

America (Jan. 2, 1926) writes: "For the first time, American Catholics, in the person of the Catholics of Chicago, will entertain the 'Congressists' on the occasion of this *glorious demonstration of faith*. [Italics our own.] This is why the Catholics of Chicago have so enthusiastically bestirred themselves. Theirs is the determination that nothing shall be left undone to make the forthcoming Congress, under American patronage, the most outstanding and attractive of all and well worthy our twenty millions. I know it to be a precarious undertaking, but I am willing to risk the prediction that they shall not fail. . . . It is no exaggeration of the facts to say that never before, in any nation, has there been a congress so carefully planned or so extensively arranged."

Exposition of the Sedes Doctrinae of the Lord's Supper.

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(Continued.)

Having designated the institutor and the time of the institution of the Eucharist, the revelation which the apostle received of the Lord and which he communicated in writing to the Corinthians states what was done and said at the institution. Before we begin with our exposition of the passages, however, we must examine that portion of the evangelists' records which corresponds to the expounded portion of Paul's record. In Matthew we find the words: "And as they were eating, Jesus took bread," etc. — *Ἐσθιόντων δὲ αὐτῶν*, and in Mark: "And as they did eat, Jesus took bread," etc.

— *Kai εσθιόντων αὐτῶν*, while Luke omits these transitional words entirely and simply proceeds thus: “And He took bread,” etc. With reference to the words of Matthew and Mark we must, then, ask: As they were eating what? And as the context clearly indicates, the answer can only be: As they were eating the Passover. Matt. 26, 19 sq.; Mark 14, 16 sq. Yet some (the Church of the Brethren — Dunkers; cf. Guenther's *Symbol.*, p. 43) deny this. While they agree with us in this, that the Lord's Supper was instituted in the night which preceded the day of Christ's death, *i. e.*, Thursday night, they differ with us in holding that the meal in conjunction with which the Eucharist was instituted was not the Jewish Passover, but a love-feast and that the celebration of the Passover took place in the evening which followed upon the day of Jesus' death, *i. e.*, Friday evening. Proof of this their view they would find in the 13th, 18th, and 19th chapters of the Gospel of St. John. The following is their argument: 1) That John 13, 1: “Now, before the feast of the Passover,” shows that the washing of the disciples' feet and the discourses at the Last Supper were before the Passover; 2) that John 13, 29: “Buy those things that we have need of against the feast,” shows that the supper mentioned in this chapter of John was not the Passover-feast; 3) that the incident mentioned John 18, 28: “Then led they Jesus from Caiaphas unto the Hall of Judgment; and it was early; and they themselves went not into the Judgment Hall lest they should be defiled, but that they might eat the Passover,” that this incident occurred after the institution of the Last Supper, early on the day of crucifixion, before the Passover; 4) that John 19, 14: “And it was the preparation of the Passover and about the sixth hour,” again shows conclusively that the Passover was not yet eaten when Jesus was before Pilate, on the day of the crucifixion, and after the Last Supper; 5) that John 19, 31: “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day was an high day,)” etc., — that this additional reference to the preparation, and also to the Sabbath as being a “high day,” shows that the Passover was eaten on Friday evening after sunset, at the beginning of the Jewish Sabbath, which was a “high day” whenever the Passover fell thereon. (*International Standard Bible Encyclopedia*, Vol. 3, p. 1928.)

From this the Dunkers draw the conclusion that the supper referred to in John 13, in connection with which the Eucharist was instituted, was a love-feast. And they hold it to be the Lord's will

that not only the Eucharist be perpetuated by the Church, but also the love-feast and the washing of feet, likewise mentioned in the same chapter of the Gospel of John; or rather, they hold that the three events, *viz.*, the Eucharist, the love-feast, and the washing of feet, form a whole, each event being an essential part thereof. They say: "1. Since the Last Supper was a new institution, there is no more reason for perpetuating one part than another. It is a unit, and each event of that night has its place and meaning. 2. Jesus commanded the disciples to perpetuate feet-washing John 13, 14—17; and likewise He commanded the Eucharist to be perpetuated as a memorial of Him, 1 Cor. 11, 24. 25. Why not the *agape*? 3. The *agape* was perpetuated by the apostles and disciples. They certainly understood Jesus to mean that the entire services of the Last Supper should be perpetuated, else they would not have done so." (*I. S. B. E.*, Vol. 3, p. 1929.)

Now, it is true that there is abundant evidence in the New Testament for the existence of the love-feast. Cf. Acts 2, 46; 1 Cor. 11, 20—22. 33. 34; Acts 20, 7. 11. The question, however, is not whether love-feasts were observed in connection with the celebration of the Eucharist in the Apostolic Age (this cannot be disputed); the real question is whether such feasts were observed as by divine command. We say they were not; there is no such command given in Scripture. Moreover, the claim of the Dunkers that the love-feast was celebrated as an essential part of the Lord's Supper in the Apostolic Age is also without solid ground. The fact is that the love-feast was related to the Eucharist as Christ's last Passover was related to the Sacrament which He grafted upon it. It preceded and led up to the Eucharist, but was quite distinct from it. Unless the Eucharist, in the Apostolic Age, had been discriminated from the love-feast, it would be difficult to explain how at a later period the two could be found diverging from each other so completely. Church history has it that the celebration of the Eucharist was soon entirely separated from the love-feast and that, while the latter continued to exist for some time as a social function of the Church, it gradually passed out of existence entirely, and that already before the close of the first epoch, *i. e.*, before 323 A. D.

But the fallacy of the whole argument of the Dunkers and the unscripturalness of the view lies in this, that they assume that it was not the Passover which was celebrated by the Lord and His disciples immediately preceding the institution of the Eucharist, but that it was a love-feast. This, however, cannot be the case.

The supper referred to in John 13 was the Passover; for this chapter corresponds to the chapters of Matthew, Mark, and Luke, which contain the record of the institution, and there it is clearly stated that the institution followed upon the Lord's observance of the Passover with His disciples. Matt. 26, 19 sq.; Mark 14, 16 sq.; Luke 22, 13 sq.; cf. Luke 22, 15 b. 16 and John 13, 1 a, Luke 22, 15 a and John 13, 1 b; also Matt. 26, 21 sq., Mark 14, 18 sq., Luke 22, 21 sq., and John 13, 21 sq. But how, then, is the designation of the day of the crucifixion as being the *Preparation of the Passover*, John 18 and 19, to be explained? Various explanations have been offered. One is to the effect that the terms φάγωσιν τὸ πάσχα, "that they might eat the Passover," and παρασκευὴ τοῦ πάσχα, "the preparation of the Passover," refer, not to the preparation of the actual Passover and to the eating of the paschal meal, but to the preparation of a festival of "thank-offering"; cf. 2 Chron. 30, 22 sq.; 35, 7 sq. (During the entire week additional sacrifices were offered in the Temple, burnt offerings, meal-, drink-, sin-offerings, etc.) This explanation seems plausible in view of the fact that the term "passover" does not always mean the actual Passover. In Deut. 16, 2, *e. g.*, where offerings of the flock and the herd are mentioned, the Hebrew פֶסֶח (Passover) undoubtedly refers to "free-will offerings," which were brought to the festival of the Passover in compliance with Ex. 23, 15: "And none shall appear before Me empty." (Daehsel, Vol. 6, p. 307.) However, the better explanation is that of Dr. Dau, to the effect "that the Jewish custom at the time of Christ seems to have allowed some latitude as regards the time for eating the paschal lamb." (I. S. B. E., Vol. 3, p. 1927.) Thus the difference between John (18, 28; 19, 42) and the synoptists is overcome, and we can safely interpret the words of Matthew and Mark as we have interpreted them, *viz.*, thus: As they were eating the Passover.

We repair to St. Paul's account of the institution. Proceeding to state what was done there, he says: The Lord Jesus "took bread," ἔλαβεν ἄρτον. With but one exception these words coincide with the corresponding words of the evangelists. The exception is found in the account of Matthew, who, according to the best text (Sinaiticus), adds the definite article, *the* bread, τὸν ἄρτον. The first element, then, which the Lord ordained for the sacramental purpose is bread, the constituents of which are flour and water. What kind of flour was used in the preparation of the bread cannot be definitely ascertained. However, it appears that barley was in early times, as it is to-day, the main breadstuff in

Palestine. Judg. 7, 13. 14, *e. g.*, the “cake of barley-bread” is said to be the “sword of Gideon.” John 6, 9. 13 we also find barley-bread mentioned, the multitude being miraculously fed on “five barley-loaves.” But also wheat was widely used as a breadstuff then, as it is now, the wheat of the Syrian plains and uplands being remarkable for its nutritious and keeping qualities. (Cf. *I. S. B. E.*, Vol. 1, p. 515.) — Regarding the nature or quality of the bread used at the institution, however, we are not left in doubt. Matthew specifies that the Lord took *the* bread, the bread that was at hand, and from circumstantial evidence we know that this was unleavened bread; for it was the time of the Passover; Jesus was celebrating the Passover with His disciples. Now we know that unleavened bread was to be eaten with the Passover-meal, and that by divine command, Ex. 12, 8, just as with all sacrificial meals, Ex. 23, 18; 34, 25; Lev. 7, 12. Yes, unleavened bread was to be eaten not only at the feast of the Passover, but also during the entire seven-day festival which followed, Ex. 12, 15; 12, 18; 13, 6. 7; 23, 15; 34, 18; Lev. 23, 6; Num. 28, 17, *viz.*, the Festival of Unleavened Bread commemorating the first days of Israel’s journey from Egypt, Ex. 12, 14—20. The eating of leavened bread was strictly prohibited during the entire week under the penalty of excision, being cut off from the congregation of Israel for ignoring the divine precept. Ex. 12, 15. 19. Thus it is clear and certain that the bread used at the institution was unleavened bread. Even if Matthew’s definite specification, *the* bread, were missing, the very fact that the Lord instituted His Last Supper immediately upon, or shortly after, His observance of the Passover would preclude any other interpretation of the words in question. — As regards the form of the bread, nothing definite can be stated. It was, no doubt, baked in larger cakes and therefore needed to be broken for the purpose of distribution, and it was, perhaps, quite thin, as appears to be indicated in Ex. 29, 23; Lev. 8, 26; Num. 6, 19; 1 Chron. 23, 29, where the unleavened bread is called a wafer, or cake. In Matt. 26, 23 and Mark 14, 20 (“dippeth with Me in the dish”) there seems to be a like indication, inasmuch as “it is still significantly customary at a Syrian meal to take a piece of such [thin] bread and, with the ease and skill of long habit, to fold it over at the end held in the hand so as to make a sort of spoon of it, which then is eaten along with whatever is lifted by it out of the common dish.” (*I. S. B. E.*, Vol. 1, p. 516.) — To sum up, then, we may say regarding the bread used at the institution of the Eucharist, 1) relative to the chief constituent, *i. e.*, the flour,

that it was *presumably* wheat- or barley-bread; 2) relative to the form of the bread, that it was prepared in larger cakes, or wafers, and that it was *presumably* thin; 3) relative to the nature, or quality, of the bread, that it was *certainly* unleavened bread.

“And when He had given thanks, He brake it,” *καὶ εὐχαριστήσας ἔκλασεν*, thus Paul proceeds. Luke uses the same words, while Matthew and Mark write thus: “He blessed it and brake it,” *εὐλογήσας ἔκλασεν*. In the phrase of the latter the object to be supplied is *bread*; He blessed, consecrated, the bread. In the phrase of Paul and Luke the object to be supplied is *God*; He thanked God, thanked His heavenly Father, for the great gift He was about to give to His disciples, and by this prayer of thanksgiving He consecrated, set the bread apart from its common use, and dedicated it to the sacred purpose which it was to serve. As regards the contents of this prayer, wherein it consisted, Scripture is silent; but we cannot go wrong in assuming that Jesus thanked His heavenly Father for the rich blessings which, by means of this Sacrament, He would impart to His disciples and to His whole Christian Church on earth. — This done, He broke the bread; He severed the larger cake, or wafer, in His hand, breaking it into as many pieces as was necessary in order that each disciple might receive thereof. Some (the Reformed churches) would have it that Jesus’ object in breaking the bread was to symbolize thereby to His disciples, picture before their eyes, His impending death on the cross, and, in keeping with this view of theirs, they hold that the breaking of the bread is an essential part of the Sacrament and must therefore occur during the time of the celebration thereof. However, we find in the words of institution not even the slightest indication that such was the Lord’s object in breaking the bread. Moreover, to say that such was the Lord’s object and purpose is to charge Him with a poor choice of symbols; for the fact is that the Savior’s body was not broken on the tree, John 19, 33; it was rather in fulfilment of Scripture that “a bone of Him should not be broken,” John 19, 36. In view of this, and by reason of the absence of any indication in the record pointing to a symbolical act on the part of the Lord, it is certain that the bread was broken solely for the purpose of distributing it among the disciples. Neither is the act of breaking the bread, then, an essential part of the Sacrament. Whether it be prepared in small parcels, or wafers, convenient for distribution, or in larger cakes, or loaves, and be then broken before or during the celebration of the Sacrament, is immaterial.

Herewith Paul concludes his account of what was done during the first part of the institution and proceeds to state what was said there. The synoptists add the words: "And [the Lord Jesus] gave [the bread] to them" [the disciples], *καὶ ἔδωκεν αὐτοῖς*. What the evangelists expressly state, however, *viz.*, that Jesus gave, handed, the bread to His disciples, is embodied in Paul's account, in the word *take*, by implication. The fact that the Lord requested the disciples to take the bread implies that He passed, or extended, it to them.

(To be continued.)

THE THEOLOGICAL OBSERVER.

In recognition of the service rendered to the suffering and needy in Germany the German Government recently bestowed the Order of the Red Eagle on Mr. T. H. Lamprecht, chairman of the Missouri Synod's American Lutheran Board for Relief in Europe. This Board has aided many individuals, charitable institutions, and municipalities irrespective of creed. During my visit at Chemnitz, Saxony, in 1921 I witnessed a pretty scene at the dedication of the renovated church of Pastor Kern of the *Freikirche*: the Senate of the city sent a letter of thanks to the congregation for the aid rendered to the poor of the city indiscriminately from supplies furnished by our American Lutheran Board for Relief. Prominent officials of the city attended the dedication service.

DAU.

H. A. Weller.—On January 5, 1926, Rev. Harvey A. Weller, D. D., of Philadelphia, president of the Pennsylvania Lutheran Ministerium, died at the age of sixty-six years, succumbing after a brief illness. Born at Trexlertown, Pa., July 8, 1859, he was educated in the public schools of his native town, at Pennington Seminary, Ursinus Preparatory College, Muhlenberg College, and Mount Airy Lutheran Theological Seminary. After several years spent as a teacher in public and private schools, he was admitted to the bar at Allentown, Pa., in 1882, continuing the practise of law until 1889, when he was ordained to the ministry and became pastor of St. Paul's Lutheran Church, Orwigsburg, Pa., where he continued until his final election to the full-time presidency of the Lutheran Ministerium of Pennsylvania. Muhlenberg College conferred upon him the honorary degree of Doctor of Divinity. Dr. Weller was a member of the executive committee of the National Lutheran Council since the date of its organization in 1918 and served as a member of the executive committee of the National Lutheran Commission for Soldiers' and Sailors' Welfare, from its organization in 1917 until 1921. He was also a member from the General Council on the Joint Ways and Means Committee on Merger of Three General Bodies, which led to the organization, in 1918, of the United Lutheran Church in America and became a member of the committee on drawing up

a constitution for that body. He served on various other bodies both in the United Lutheran Church and in his own State (Pennsylvania). Dr. Weller translated important church-historical works and wrote articles in various magazines and periodicals. His experience as a lawyer made him particularly valuable as legal counselor to the various Lutheran bodies with which he was connected. MUELLER.

Among the medical profession in America and Europe, Dr. Howard A. Kelly, for twenty years Professor of Obstetrics and Gynecology, ranks as the highest authority in his own field, and two American and two Scottish universities have honored him with degrees. This eminent scientist has told how he came out of doubt into faith, and the Gospel Supply of Kansas City, Mo. (2608 Montgall Ave.), has published his statement in pamphlet form. Dr. Kelly says:—

“I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up by inroads which were made upon the Book of Genesis by the destructive critics. I could not then gainsay them, not knowing Hebrew nor archeology well; and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

“So I floundered on for some years, trying, as some of my critical friends are trying to-day, to continue to use the Bible as the Word of God, at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet shivered out in the cold.

“One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best method I took a concordance and looked out ‘Word,’ when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would take a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men to do this. John 7, 17.

“I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book. I believe Jesus Christ to be the Son of God, without human father, conceived by the Hoy Spirit, born of the Virgin Mary; that all men, without exception, are by nature sinners, alienated from God, and thus utterly lost in sin. The Son of God Himself came down to earth and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Savior is born again spiritually, as definitely as

in his first birth, and, so, born spiritually, has new privileges, appetites, and affections and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a 'moral life,' such works being but the necessary fruits and evidence of the faith within, and come after salvation.

"Satan I believe to be the cause of man's fall and sin and his rebellion against God as rightful Governor. Satan is the prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign [?], even as He went away from earth, and I look for His return day by day.

I believe the Bible to be God's Word, because as I use it as spiritual food, I discover in my own life, as well as in the lives of those who likewise use it, a transformation, correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is really food for the spirit as bread is for the body.

"Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find it is a consistent and wonderful revelation of the character of God, a God far removed from any of my natural imaginings.

"It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

"And if faith so reveals God to me, I go without question wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly when opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true."

DAU.

"**Christianity at the Crossroads**," by Dr. E. Y. Mullins of the Southern Baptist Theological Seminary at Louisville, has been reviewed by Dr. J. G. Machen in the *Princeton Theological Review*. The reviewer defers much to his friend Mullins, but finds misleading elements in his book, for instance, the somewhat concealed assertion that the New Testament contains facts, but no doctrinal interpretation of the facts. Over against this view Dr. Machen insists that the New Testament not only declares "Christ died," but "Christ died for our sins," and then goes on to say: "We do not think at all that the Nicene and Chalcedonian creeds are merely inferences from the facts that are set forth in the Bible. On the contrary, they are

systematizations of the doctrinal instruction that was given by the inspired writers themselves." This is good; not so good is what follows: "Also, we are not for a moment satisfied with regarding the Calvinistic system (which happens to be the system that we hold) as a mere inference from Biblical facts, but of doctrine. On the contrary, it is a systematization of what the Bible says in the sphere, not merely of bare facts, but of doctrine. And we do not think that devout Arminians would be satisfied with regarding *their* system as merely an inference from the facts. They regard it as a systematization of what the Bible teaches. The only question is whether the Bible teaches Arminianism or Calvinism. We think it teaches Calvinism; the Methodists think it teaches Arminianism; but in either case the system arose not by a mere independent process of reflection upon the data provided by Biblical facts, but by an effort to gather up the doctrinal instruction that is actually contained in the Biblical books." This well-intentioned rejoinder of Dr. Machen will draw a smile from Dr. Mullins. The New Testament offers, indeed, facts and the interpretation of facts, but the interpretation justifies neither Calvinism nor Arminianism. If it did, it would be worthless; for it would defeat itself, since the two systematizations presumably drawn from the Scriptures are as contradictory as any two systematizations can be. The trouble is with the systematizations. The Bible, being inspired by God, is infallible both as regards the statement of facts and the meaning of the facts. But the systematizations of Calvin and Arminius are not infallible. Must not the infallibility of Scripture, or at any rate belief in the infallibility of Scripture, suffer if Scripture of necessity is believed to teach Calvinism or Arminianism?

DAU.

The Foreign Missionary Conference of Presbyterian and Reformed Churches was held February 9—11 at Philadelphia. The denominations represented were the Presbyterian, U. S. A., the Presbyterian, U. S., the United Presbyterian, the Reformed Church in America (Dutch), and the Reformed Church in the United States (German). 2,992,965 members were represented. The topics discussed, as summarized in the *Presbyterian* (Feb. 18, 1926), were: The Mechanics of Foreign Missions; The Motive of Foreign Missions; The Unity of Foreign Missions. The writer expressed himself favorably concerning the discussion of mechanics of missions, though the workers and preachers were subordinated in the meeting. Different is the attitude to the results of the discussion on motives. Three parties were represented: the Fundamentalists, "properly called the evangelicals"; the Modernists, "more properly called rationalists"; and the "Negatives, or Laodiceans." The mission motive of the evangelicals as presented was "to preach the glorious Gospel of the blessed God committed to their trust to every creature and nation, that the Holy Spirit may bless them to their eternal salvation." The motive of the Rationalists is "to contribute to the general good, development, and uplift of the retarded nations and to communicate to them the ideas and practises of the advanced nations in all things of this life." The Negatives "claim to stand with the evangelicals in their faith,

but they cooperate with the Rationalists . . . in all questions of procedure and so defend them in their motive and purpose of missions." The comment sums up: "There is no use of talking about union or unity in movement and work until there is first union in faith and motive. . . . The conference had many excellent features and gave material pleasure to many, but the serious peril to-day is the rejection of the faith and Word of God by those professing Christian life and work. The Church cannot go forward at home or abroad until her testimony is united and in loyal harmony with the Word of God and absolute submission to its authority as final." May God Himself protect the purity of His Word in our own Lutheran missions, abroad and at home!

MUELLER.

The Eucharistic Congress. — Plans are taking definite shape for the Eucharistic Congress, the product of Cardinal Mundelein's endeavors, which will be held in Chicago June 20—24. About twenty-five committees, with an aggregate membership of over 250, are working on every phase of the project. Upwards of one million people are expected to visit the Congress. A Transportation Committee is arranging suitable steamship and railroad facilities. The General Committee of the Congress is doing everything possible to prevent an increase in prices anywhere in Chicago during the days of the Congress, and all rates will be approved and established in advance. The Commissary Committee is planning a cooperative scheme of merchants, grocers, bakers, and restaurant and dining-room proprietors to avoid a scarcity of food. The hotels will accommodate only 40,000 people; and the Housing Committee is securing first call on all available sleeping quarters; dormitories will be set up in hospitals, public and private institutions, assembly-halls, school-buildings, and public armories, and private homes that are available are being listed. On the first day of the Congress Mass is to be held, in which one million communicants are supposed to take part; this will require a force of 2,000 priests in addition to those in Chicago and some 500 or 600 altars, which will fill the gymnasium of the seminary at Mundelein, Ill., as well as the basement of the chapel there. These extra priests will arrive and be maintained two weeks before the Congress proper. Other committees are at work arranging details and taking charge of the work connected with the finances, publicity, information, safety, health, sanitation, decorations, music, and records. Seldom has the Roman Church attempted anything greater in its propaganda.

MUELLER.

New Cardinals. — Six new cardinals have taken their place in the coveted order of the red hat. Bonaventura Ceretti, the first, was Archbishop of Corinth, at one time the auditor of the Apostolic Delegation in the United States, now Apostolic Nuncio in Paris. He was unable to take part in the brilliant ceremony in St. Peter's when the other five men heard Pius XI say: "*Accipe galerum rubrum!*" as he was in Paris, trying to strengthen the slender bonds between France and the Vatican. Enrico Gasparri, the second new cardinal, is a nephew of Cardinal Gasparri, Papal Secretary of

State; in raising him to the new dignity, the Pope had to dispense with a rule of the Church that "nephews of cardinals . . . are ineligible." Patrick O'Donnell was Archbishop of Armagh in Ireland. Alessandro Verde, who is said to be one of the most learned theologians of the Roman ecclesiastics, is Secretary of the Congregation of Rites. Already in May two Spanish prelates were elevated to the scarlet: Eustachio Ilundain y Esteban, Archbishop of Seville, and Vincenzo y Marzol, Archbishop of Granada; these also were consecrated cardinals at the great Public Consistory in Rome at the end of last year. The Pope's allocution to the College of Cardinals at the election of the new cardinals reads in part: "In truth, if the pilgrims [of the Holy Year] can say that they were able freely and safely to circulate in the streets of this center of Catholicism, they cannot but have noticed that the same cannot be said of the Vicar of our Lord Jesus Christ and the Father of all the Faithful, whom they were unable to approach and see except by crossing the threshold which He himself, so long as present conditions continue, neither can nor must cross." The Pope also deplored the civil unrest in Italy; he expressed sorrow for the tenseness between the Church and the governments of Chile, Argentina, Mexico, and Czecho-Slovakia; he rejoiced over better conditions in France, Poland, and Bavaria; and he announced the extension of the jubilee to the seven-hundredth centenary of St. Francis of Assisi. The Ecumenical Council, which was suspended in 1870, will continue in 1928.

MUELLER.

Germany and the Eucharistic Congress.—Interesting is the side-light on the Eucharistic Congress to be held by the Catholics of the world at Chicago in June, in the information brought by the *Catholic World* for February on the participation of Germany. The pilgrims coming in a body are to fill two ships, which have already been chartered; the trip will last from June 1 to July 7, including a tour of America. Prince Aloys of Loewenstein, president of the German Catholic assemblies, will conduct the pilgrimage to America. "It is the hope of those organizing the pilgrimage that the visit of these German Catholics will demonstrate to Americans that Germany has not been unworthy of the splendid service Americans have rendered her people in their time of stress after the World War. They see in the visitation a means of bringing about better mutual understanding between Germany and America." An even deeper sentiment attached to the proceeding is expressed in the words: "This demonstration of fervor, no less than the vast numbers who journeyed to the Eternal City for the jubilee, is all the more remarkable to those who know the Germany of to-day, because war, revolution, and post-war suffering have reduced so many Germans to poverty." And the true significance is, after all: "A solemn pontifical Mass will precede the sailing. Since many priests are to make the journey, a large room will be fitted up as a chapel on each ship, and in each the blessed Sacrament will be exposed for adoration throughout the voyage, in keeping with the purpose of the travelers to do honor to the Eucharist."

MUELLER.

"The Episcopal Church of England, as by law established, has to face a critical stress between Catholics in her midst and the Protestants. In a sentence, the compromise arranged by the Tudors and confirmed in 1662 by King Charles II, is now at last thrown into the melting-pot," says P. W. Wilson, M. P., in "The Crisis in the Anglican Church," published in the *Biblical Review* for January. The British sovereign, by the Act of Succession of 1701, must be "a faithful Protestant" and — what meant the same thing at that time — a communicant of the Established Church. "When His Majesty crosses the River Tweed, so entering Scotland, he becomes by geography a Presbyterian. Yet nowhere, not even in Quebec, does the king find himself a Catholic. And if he submitted to Rome, his throne would become *ipso facto* vacant." Every clergyman of the Church of England at his ordination solemnly assents to the following propositions: the "literal and grammatical sense" of the Thirty-nine Articles, as agreed upon by the Archbishops of Canterbury and York and the whole clergy at the time of their formulation, must be maintained; "as the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith"; "the Romish doctrine concerning purgatory, pardons, worshiping and adoration, as well as images of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God"; there are, not seven, but only two Sacraments, Baptism and the Lord's Supper, and these "were not ordained by Christ to be gazed upon or to be carried about, but that we should duly use them"; transubstantiation "cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthrowing the nature of a sacrament and furnishing occasion to many superstitions"; clergymen of all ranks may marry; the use of "a tongue not understood of the people" in the public services of the Church is "repugnant to the Word of God and the custom of the primitive Church"; "the Bishop of Rome hath no jurisdiction in this realm of England." To these propositions not only Modernists in the Anglican Church, but the average priest consents with "mental reservations which he makes no pretense of concealing as his career develops." In insincere fashion the Church has thus blundered along for many generations and has outlasted formidable defections from its ranks, in the Non-conformist, the Methodist, the Clapham, the Chartist, the Oxford movements, and severe denunciations by John Keble, Ruskin, Carlyle, Thackeray, Robert Owen, and Macaulay. The pronounced anti-Roman convictions of its early days have been gradually undermined by delightful romances depicting medieval life, like Scott's novels, Longfellow's *Wayside Inn*, Tennyson's *Idylls*, Barham's *Ingoldsby Legends*, "conversions" to Catholicism of prominent churchmen like Newman, Wilberforce, Manning, and the incessant work within the Church of the High Church Party and the "Romanizers." Protests against them and church trials proved farcical; "here or there a candle was extinguished or an ornament removed. But the only result, on the average, was a hundred candles

that were not extinguished and a hundred ornaments of a pattern even more explicit in their ritual significance. The Catholic revival was not a growth that could be cut out by surgery. It was atmosphere. And to-day the question is not whether this party in the Church should be suppressed, but whether there is in the Church any obstacle to its complete triumph." The Elizabethan compromise is upset all but in name. Social conditions in England have united many priests of the Anglican Church with the Labor Party, and these are laboring among the downtrodden masses with the zeal and fervor of the men in Roman monkish orders, and are creating a certain practical admiration for the methods of the Roman Church. But spite of all these signs favorable to a return of the Church of England to the bosom of the alone-saving church, any definite plan to bring about a reunion would fail in England. "It would merely provoke further schisms." Accordingly, the tension within the Anglican Church by the Romanizing party and the Protestants will have to continue. It may grow so strong as to tear the Established Church asunder. To avert such a catastrophe, the Church of England has launched a number of notable movements for union with other churches—futilely even with the Church of Rome. This is done, partly to avert attention from its own internal disunion, partly to secure allies in advance of a coming catastrophe who will help to rebuild the Anglican Church bulwarks.

DAU.

Glimpses from the Observer's Window. — "Men of science are no longer so certain of the laws of nature as they were even in my own youth. I was taught, for example, that the atom was an ultimate and indivisible particle of matter, which behaved thus and so under inflexible laws. I was taught as indisputable many other theories which would seem to you quite as quaint as the theory of phlogiston, which Benjamin Franklin believed to be a substance that made bodies burn. Nowadays, more and more, men of science see that science is, after all, mainly descriptive and that its so-called laws are merely summaries of what has happened and not by any means exclusive formulas according to which things must happen." Thus spoke William Foster Peirce, of Kenyon College, to an audience of college men at the Church of the Holy Spirit, Kenyon College, in a sermon preached December 13, 1924. But this sane view does not explain what he intended to explain, *viz.*, that the virgin birth of the Messiah is any less miraculous to-day than it was in the days of Isaiah.

In a study of the psychology of worship, Agnus Dun, of the Episcopal Theological School at Cambridge, approaches his investigation of what is going on in the minds of the people in the pews during the service with this caution: "The danger of the psychological approach to religion is that in our concentration on what goes on within the mind we shall neglect what goes on outside the mind. We may even fall into the fallacy that what is outside does not matter and neglect questions of truth and outer effectiveness. One can spend much time profitably in considering religion as a state of mind—as made up of feelings and thoughts and desires. But one cannot safely neglect for long the fact that these thoughts and feelings and desires have reference to an outward reality, primarily to God." Add: and to the Word and ordinances of God, and the statement becomes quite satisfactory. The psychology of true worship can be successfully studied only from the basis of the means of grace. There must be strange psychological occurrences in the pews when a Modernist preaches from a Bible that is not God's Word or prays in the name of a purely human Jesus.

The same author says: "Psychologists differ as to whether there is such a thing as imageless thought. But whether there is or is not, the bulk of our thinking is carried on with the help of images, of which language supplies a large proportion. Attention to religious words is a main medium of attention to religious things. This attention is commonly intensified by the actual saying of the words. Most of us probably whisper even when we pray alone." This suggests that very much depends just on what words the leader in worship uses and how he pronounces them. Nothing can be done triflingly by the pastor and preacher during service; everything leaves an impression at least on some one in the audience. Furthermore, the above remark has a bearing on the doctrine of the inspiration of the Scriptures; to this day those who claim that the thoughts, but not the words of the Bible were inspired have failed to explain how this was done. The claim is of no moment because the Bible declares that its words were inspired. But one would like to understand the "science" that is supposed to be back of the claim of thought-inspiration without words.

One more remark by the same author: "The outward acts of worship may gain additional interest as a means of bearing public witness to one's faith or as a means of inviting public attention to one's piety. Since what we think of ourselves is so largely influenced by what we think our neighbors think of us, men are capable of taking quite private satisfaction in their piety as expressed in their religious acts. This constant tendency issues, in its extremer forms, in what we call pharisaism or formalism or sentimentalism. The reactions come when men begin to feel that worship as practised has become self-defeating, has lost its sincerity, has become outward and idolatrous, or has become sentimental, lost its austere vigor." Dig a little below the surface of all these hybrid forms of worship, and you will find that the worshiper's self has been set up in the place, or alongside of, God. Even the most ardently expressed aim of publishing in some more striking form the Savior's love can by a trick of the devil be turned into the cheat of publishing one's own love of the Savior.

Working with the translation of the Egyptologist Ermann, of Berlin, Samuel A. B. Mercer, of Trinity College, Toronto, Can., introduces Prov. 22, 17—24, 22 to English readers as a plagiarism from Amen-em-ope's "Precepts," in the *Anglican Theological Review* for January.

Regarding Protestant Modernism in Holland, E. C. Vanderlaan has published a book, of which the reviewer in the *Anglican Theological Review* says: "The reading is pathetic and tragic, showing theological thought in utmost chaos, being saved from frank atheism only apparently by the desire on the part of pastors and teachers to earn a living. At the present time it seems that these Modernists are the victims of a wave of popular indifference, irreligion, and despondency and ready to catch at any straw in order to preserve at least a semblance of a so-called Church. At present they are waiting to see if they can construct a religion without theism or for some new Schleiermacher to set religious thought once again on a new foundation." This explains somewhat the headway the Roman Church is making in Holland. It is the old story: Protestantism minus the old Protestant principles is salt that has lost its savor.

In an anonymous history of the Theosophical Movement, just published by Dutton, the prediction is made that the next Epiphany of the "Secret Doctrine" (started by Madame Blavatsky, carried on by Annie Besant and Katherine Tingley, and since then moribund) will occur at the end of the present cycle, in 1975.

"When one has nothing better to do, the general rule seems to be—write a book about English churches." (R. A. Cram, in a review of E. Tyrell-Green's *Parish Church Architecture*.) Is it really as bad as that?

Certain divines are now being humorously classified as "too modern for Tennessee." This shows that what happened at Dayton last summer hurts in certain quarters, and it is thought best to laugh it off.

The theological habitat of the late "War Cardinal" of Belgium is thus indicated by one of his panegyrists: "The 'tall Abba' stood forth as a twentieth century St. Thomas Aquinas against the materialistic trend of philosophy, a protagonist of the neo-scholasticism, which accepts revelation as a separate source of knowledge along with reason, but avails of all that science has to contribute to the understanding of human existence; for Thomas Aquinas was to him 'a beacon and not a boundary.'" Which, interpreted, means that Cardinal Mercier's theology was of the popular synthetic kind, which yokes reason and revelation together.

Discussing the quality of our public school education, Charles A. McMurry, Professor of Elementary Education in Peabody College for Teachers, Nashville, Tenn., complains, first, of the mushroom growth of the curriculum, which, for thirty years, has been in a chronic state of expansion and has shown "an astonishing capacity for absorbing into its own activities the numerous forces that have been at work shaping society." He recounts, secondly, a worse misfortune that resulted from the effort to reduce the excess of studies to reasonable limits, *viz.*, "a condensed outline of knowledge, abstract and unusable," and a third misfortune, *viz.*, "a course of study that is confused and poorly organized, as a natural result of the spasmodic and haphazard accumulation of all sorts of studies in the curriculum." He advocates an entirely new plan by which the gap between the school and life is to be bridged, through the introduction of practical studies. To lay down a good curriculum for a school is no easy thing, and any one who has this task devolving upon him deserves sympathy. By the way, an examination of the curriculum of a good Lutheran congregational school might be helpful to our perplexed public school superintendents. These schools turn out practical scholars, and good citizens besides.

The new cathedral of St. John the Divine at New York is to have a window dedicated to the spirit of sport. A design of this window is published in *Review of Reviews* for March. Bishop Manning thinks that "true sport and true religion should be in the closest touch and sympathy," and that "a well-played game of football is in its own place and in its own way as pleasing to God as a beautiful service of worship in the cathedral." More so, we would say to the latter proposition. However, the entire scheme would appear purer in motive if indiscriminate begging for money for this cathedral and the avowed purpose to make the cathedral "the people's church" had not preceded. Our "sports" will be somewhat dumbfounded by this unexpected compliment. Wonder whether they will return it. Not a few of them seem to get along without cathedral religion, or, for that matter, without any religion.

There are nearly 900 college periodicals in our country, and the *Inter-collegiate World* has just begun its career as a medium for drawing from all college papers a composite picture of college life.

Princeton and Dartmouth have adopted a graduated standard of scholarship, the requirements of which rise in severity from Freshman Class to Senior Class. The college expects more and more from its student as it passes him from class to class. President Hibben, of Princeton, criticizes a certain spirit of some students thus: "It seems absurd that a corporation into which a young man goes immediately after he leaves college should be able to exact from him eight to ten hours of faithful, diligent work each day, and no one think of criticizing it, whereas many of our young men here at Princeton, or in fact in all other universities, will complain that, if they do three hours of work every day outside their classroom duties, it is placing too heavy a burden on them." Mistakes are made, sometimes, by college authorities in the amount of work required of students. But greater mistakes, and that more frequently, are made by some students in the amount of work which they are willing to do. For a Christian student the worst mistake of all is not to follow the prayer-method of study practised and advocated by Luther: "Diligent prayer is half the study."

That section of New York City bounded by Seventh Ave., the East River, 132d and 137th streets is now called Negro Harlem. Its Negro population is estimated at from 150,000 to 240,000. It has its Negro shops, cinemas, billiard parlors, doctors, lawyers, and dentists, publishes three Negro magazines, *Crisis*, *Opportunity*, and *Messenger*, and such Negro papers as the Baltimore *Afro-American*, the Chicago *Defender*, and the Pittsburgh *Courier* maintain offices in this district.

The story of the Icelandic Lutheran Synod, organized in 1885, together with that of the fortunes of the early settlers from Iceland in Pembina County, N. Dak., has been told by Miss Thorstina Jackson in *Social Forces* (University of North Carolina).

England and pro-British circles on this side of the Atlantic, which are continually observing Germany, have found that postwar German literature shows signs of decadence. It is "neurotic and craves morbidity"; it is "psychologically in turmoil, engrossed with the abnormal, the fantastic, the horrible." Gabrielle Reuter and Emil Lengyel report in the *Times Book Review* that the best novel writers of Germany and the cinema productions over yonder show this. The former virility being gone from German literature, Germans are turning to translations of writings by Sinclair Lewis, Lewisohn, Upton Sinclair, O'Neill, and Jack London. Henry Ford's *Life and Letters*, Frank Vanderlip's book on European conditions, and Van Loon's *Story of Mankind*, "which would undoubtedly have been received with contempt a decade ago," are now best sellers in Germany.—Yes, when Great Britain looks upon present-day Germany, she looks upon her own handiwork, and, in the judgment of its war-makers, behold, it is very good.

The new "Festival of Jesus Christ the King" which the Pope has ordained, emphasizes "the sovereignty of the Church [read: R. C. Church] and the hegemony of Jesus Christ [read: Vicegerent of Christ] over all state rights."

DAU.

BOOK REVIEW.

Holy Bible. The Concordia Bilingual Edition. Containing the Old and New Testaments in the English translation according to the Authorized Version and in the German translation according to the original Luther text. Bible text: 2,194 pages; Bible dictionary and concordance: 388 pages. Style BC, cloth, without concordance, \$7.75. Style BCC, cloth, with concordance, \$8.25. Style BS, seal-grain leather, without concordance, \$13.75. Style BSC, seal-grain leather, with concordance, \$14.25. (Concordia Publishing House, St. Louis, Mo.)

This is the first time that a complete German-English Bible has been printed. The pages have been photographically reproduced from type used in the Concordia Bibles. The German version is the original Luther text, and the English text is that of the Authorized King James Version. The English text is printed on the left page and the German text on the right, the texts corresponding. Two styles may be had: one with the Bible text and a Bible atlas, the other with a concise Bible dictionary and a concordance—both of these in the English language—added. The Bible dictionary contains short articles about the Bible, its books, geography, chronology, principal characters, language, text, ancient and modern versions, etc., and embodies a Life of Christ and the Life and Travels of St. Paul, with numerous illustrations, which not only attract the eye, but

truly aid in the understanding of the articles where they appear. The concordance is really a combination of a concordance and a dictionary of proper names. It is, at the same time, a guide to the authorized and revised versions, giving the text of the Authorized Version with the most important changes of the Revised Version and all the changes of proper names in the revised version. Various renderings preferred by the American Committee are also given. One would imagine that a book containing all this material would be rather bulky and unhandy, but this is not so. A thin, but durable paper has been used, and as a result even the larger volume is a handy book. Especially those pastors who must work in the German and the English languages ought to be glad to have this book on their desk. Not only in homes in which the German and the English languages are used, but also in English-speaking homes in which the older members have learned their religion in the German language, the new bilingual Bible will serve a good purpose. It has been no small financial undertaking for our Publishing House to put this new bilingual Bible on the market, but it did so expecting that it would have a large sale.

FRITZ.

Proceedings of the Fifty-Third Convention of the Central District.

88 pages. 55 cts. (Concordia Publishing House, St. Louis, Mo.)

This District report contains two essays: a German essay on "Christ's Office as Priest and King," by Pastor Theo. Frank, and an English essay on "The Doctrine of the Means of Grace and Its Practical Application," by Pastor Geo. J. Meyer. Of special interest to the readers at large are the resolutions passed in reference to Valparaiso University and in reference to lodges.

FRITZ.

Proceedings of the Thirteenth and Fourteenth Conventions of the South Dakota District. 96 pages. 60 cts. (Concordia Publishing House, St. Louis, Mo.)

This report contains two essays: a German essay on "A Few Lessons to be Learned from the Congregational Life at Corinth," by Dr. P. E. Kretzmann, and an English essay on "The Church's Care for the Young People," by Pastor G. A. Troemel.

FRITZ.

Proceedings of the Eleventh Convention of the Southern Illinois District. 35 pages. 25 cts. (Concordia Publishing House, St. Louis, Mo.)

A mere outline of a German essay on "The Book of Life," by the Rev. E. Eckhardt, and of an English essay on "The Meaning of a Lutheran Education," by School Superintendent A. C. Stellhorn, are given in this report. Both essays have been printed in full as pamphlets and may be ordered from our Publishing House.

FRITZ.

The Teaching of Religion. Concordia Teachers' Library, Vol. V. By Paul E. Kretzmann. 145 pages, $5\frac{1}{2} \times 8\frac{1}{4}$. \$1.00. (Concordia Publishing House, St. Louis, Mo.)

We believe that a presentation of the table of contents, together with the reminder that this book has been written by a man well qualified, by learning and experience, to speak on the great subject, "The Teaching of Religion," will induce pastors and teachers to purchase a copy. The table

of contents follows: The Historical Background of Religious Teaching; The Pedagogical Maxims of the Bible; Present-day Educational Agencies; The Aim and Scope of Religious Training; The Psychology of Religious Teaching; The Approach to the Pupil; The Subject-matter of Religious Teaching; Methods of Teaching in Religious Instruction; The Art of Questioning.

FRITZ.

Bible Readings for Shut-Ins. Dozen, 10 cts.; 100, 50 cts. (Concordia Publishing House, St. Louis, Mo.)

On a card, Scripture readings are given for a period of three months. While these have been primarily issued for so-called shut-ins, the cards may well be used by others as well. We suggest that congregations purchase large quantities and distribute them among their members, with an admonition by the pastor on the importance of daily Scripture reading. We believe that in this way many who now neglect to do so could be persuaded to read their Bible regularly.

FRITZ.

Men and Missions. Vol. III: *Friedrich Konrad Dietrich Wyneken, Pioneer Lutheran Missionary of the Nineteenth Century.* By G. E. Hageman. 55 pages. 25 cts. (Concordia Publishing House, St. Louis, Mo.)

This booklet is the third of the *Men and Missions* series, edited by Dr. L. Fuerbringer. The life and work of one of the pioneers of our Synod is described. The reading of this booklet will not only acquaint the young with the early history of our Synod, but will arouse the true missionary spirit in any Christian who reads it.

FRITZ.

While It Is Day! A Manual for Soul-Winners. By Paul E. Kretzmann, Ph. D., D. D. 142 pages. 65 cts. (Concordia Publishing House, St. Louis, Mo.)

Praying and paying: these two words express what many lay people believe to be their part on the mission program of the Church. The Lord, however, commands all Christians to go out and seek lost souls. We know that our Christian people are both willing and able to do this, but they need to be encouraged and trained for the work. Dr. Kretzmann's new manual for soul-winners will be a valuable help in this direction. About sixty per cent. of the total population of our country is unchurched, and about ten million people of Lutheran extraction are not connected with the Lutheran Church. What an opportunity! More than that — what a duty and what a responsibility! The suggestion has been made that pastors arrange special classes for the entire congregation in order to study Dr. Kretzmann's manual for soul-winners. The foreword to the book has been written by the Rev. P. G. Prokopy, the executive secretary of the Walther League.

FRITZ.

Church-Membership and Lodge-Membership. 27 pages, $5 \times 7\frac{1}{2}$. 20 cts. (Concordia Publishing House, St. Louis, Mo.)

This pamphlet contains sixteen theses on uniformity of practise in our congregations with regard to lodge-members, according to a stenographic report of lectures delivered by Prof. Theo. Graebner at the convention of the North Dakota and Montana District of the Missouri Synod, June, 1925,

at Hannover, N. Dak. The English translation was made, by resolution of the District, by Victor Bartling. Since all our congregations need continual instruction on the lodge evil and a warning against it, and since in some instances the lodge evil has caused considerable trouble for our pastors and congregations, this latest tract is a valuable addition to our lodge literature. Professor Graebner puts forth the Scriptural truths and principles which must guide us in dealing with the lodge question. FRITZ.

Elementary Bible History. Loose-Leaf Edition. Complete package of 100 stories, 85 cts. (Concordia Publishing House, St. Louis, Mo.)

This new *Bible History* was first given out in book form, and in that form was already reviewed in *THEOLOGICAL MONTHLY*, Vol. V, p. 381. The same *Bible History* has now been gotten out in loose-leaf form. As to its use, the publishers make the following announcement: It may be used in the Primary Department by Sunday-schools that are using our *Primary Leaflets* for another department below the Primary; to alternate with our *Primary Leaflets* from year to year; to supplement our Primary material in Sunday-schools that want a new lesson every Sunday; in place of our *Primary Leaflets*; for wall pictures, as it adds a picture to the wall display for every new story.

FRITZ.

The Greatest Need of Our Country. Situation, Causes, and Remedy. By John H. C. Fritz. 16 pages. 5 cts.; 100 copies, \$1.25; 1,000, \$11.00. (Concordia Publishing House, St. Louis, Mo.)

The best way to make this well-meant tract most effectual is for every reader to reduce the title to its lowest term, thus: The Greatest Need of Myself, or, What is Wrong with *Me*? People carry pocket mirrors and by an occasional glance into them assure themselves that they are physically correct and proper. Here is a little thing that occupies less space in the pocket and will do the bearer more good if he will often look into it: it will inform him regarding his moral and spiritual fitness. DAU.

First Things First. Talks on the Catechism. By Louis Birk. 102 pages, $5 \times 7\frac{1}{2}$. 40 cts. (Concordia Publishing House, St. Louis, Mo.)

This book has been written by one of our pastors who has already seen many years of service in the Church. In simple talks, in dialog form, he teaches the great truths of Luther's Catechism. He does this in a fascinating and profitable manner. Parents ought to buy the book for their children. It will help to arouse an interest in the Catechism and a better understanding of its great and blessed truths.

FRITZ.

The Relation of a Congregation to Synod. By E. H. Paar. 24 pages, 6×9 . 15 cts. (Concordia Publishing House, St. Louis, Mo.)

Pastor E. H. Paar, of Harrisburg, Pa., originally read, before the English District of our Synod, the essay which is now published in pamphlet form. The subject is one on which the average layman needs more information than he has. Comparatively few, however, will, we fear, even hear of this pamphlet, much less read it, unless their attention is called to it and provision is made by pastors to have orders taken for it in their congregations.

FRITZ.

What Is Faith. By *J. Gresham Machen*. 263 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. \$1.75.
(The Macmillan Co., New York.)

Whatever Dr. Machen writes makes refreshing reading. Dr. Machen is thoroughly evangelical, stands for conservative Christianity, and takes a decided stand for the Bible. His newest book, *What Is Faith?* is chiefly directed against the *anti-intellectual tendency in the modern world*. Dr. Machen says: "The depreciation of the intellect, with the exaltation, in the place of it, of the feelings or of the will, is, we think, a basic fact in modern life, which is rapidly leading to a condition in which men neither know anything nor care anything about the doctrinal content of the Christian religion, and in which there is, in general, a lamentable intellectual decline.... As over against this anti-intellectual tendency in the modern world, it will be one chief purpose of the present little book to defend the primacy of the intellect and in particular to try to break down the false and disastrous opposition which has been set up between knowledge and faith." Dr. Machen does not at all argue that the human mind can or must try to fathom the mysteries of God, but rather that faith must have real knowledge as its basis, namely, the knowledge which is revealed by God in His Word, and that faith must have the right object, namely, Christ.

Dr. Machen's Biblical theology may be learned from such quotations as follows: "That is the old way of coming to Christ — first penitence at the dread voice of the Law, then joy at the gracious invitation of the Savior. But that way, in recent years, is being sadly neglected; nothing is more characteristic of present religious conditions than the loss of the consciousness of sin; confidence in human resources has now been substituted for the thankful acceptance of the grace of God.... We are brought at this point to a profound fact about faith, a fact without which everything else that we have tried to say would be valueless. The fact to which we refer is this: that it is not as a quality of the soul that faith saves a man, but only as the establishment of contact with a real object of the faith. This fact, in present-day thinking, is generally denied; and from the denial of it proceed many of the evils, intellectual and otherwise, which beset the religious world. Faith is, indeed, nowadays being exalted to the skies; but the sad fact is that this very exaltation of faith is leading logically and inevitably to a bottomless skepticism, which is the precursor of despair. The whole trouble is that faith is being considered merely as a beneficent quality of the soul without respect to the reality or unreality of its object; and the moment faith comes to be considered in that way, in that moment it is destroyed.... The efficacy of faith, then, depends not upon the faith itself, considered as a psychological phenomenon, but upon the object of the faith, namely, Christ. Faith is not regarded in the New Testament as itself a meritorious work or a meritorious condition of the soul; but it is regarded as a means which is used by the grace of God: the New Testament never says that a man is saved *on account of* his faith, but always that he is saved *through* his faith or *by means* of his faith; faith is merely the means which the Holy Spirit uses to apply to the individual soul the benefits of Christ's death.... Paul is not merely arguing that a man is justified by faith, — so much, no doubt, his opponents, the Judaizers, admitted, — but he is arguing that a man is justified

by faith *alone*. What the Judaizers said was not that a man is justified by works, but that he is justified by faith *and* works — exactly the thing that is being taught by the Roman Catholic Church to-day. No doubt they admitted that it was necessary for a man to have faith in Christ in order to be saved; but they held that it was also necessary for him to keep the Law the best he could. Salvation, according to them, was not by faith alone and not by works alone, but by faith and works together."

That such an exclusive position must necessarily arouse opposition Dr. Machen well knows. He says: "But the great trouble is, a creed can be efficient only so long as it is held to be true; if I make my creed effective in my life, I can do so only because I regard it as true. But in so doing, I am obliged by an inexorable necessity to regard the creed of my neighbor, if it is contradictory to mine, as false. That weakens his faith in his creed, provided he is at all affected by my opinions; he is no longer so sure of the truth of it; and so soon as he is no longer sure of the truth of it, it loses its efficiency. Or if, in deference to my neighbor and the usefulness of his creed, I keep my creed in the background, that tends to weaken my faith in my creed; I come to have the feeling that what must be kept in the dark will not bear the light of day; my creed ceases to be effective in my life. The fact is that all creeds are laying claim to the same thing, namely, truth. Consequently, despite all that is said, the creeds, if they are to be held with any fervor, if they are really to have any power, must be opposed to one another; they simply cannot allow one another to work on in peace. If, therefore, we want the work to proceed, we must face and settle this conflict of the means; we cannot call on men's beliefs to help us unless we determine what it is that is to be believed. A faith that can consent to avoid proselytizing among other faiths is not really faith at all.... Controversy of the right sort is good; for out of such controversy, as church history and Scripture alike teach, there comes the salvation of souls."

Concerning Christian education, Dr. Machen says: "Most important of all, we think, is the encouragement of private schools and church-schools; a secularized public education, though perhaps necessary, is a necessary evil; the true hope of any people lies in a kind of education in which learning and piety go hand in hand. Christianity, we believe, is founded upon a body of facts; it is, therefore, a thing that must be taught; and it should be taught in Christian schools."

Dr. Machen also pleads for indoctrination of such as would become members of the Church and for a credible confession on their part. He says: "The excellent institution of the catechetical class should be generally revived. Those churches, like the Lutheran bodies in America, which have maintained that institution, have profited enormously by its employment; and their example deserves to be generally followed."

In line with his argument that faith must be based on knowledge, Dr. Machen makes some very pertinent remarks in reference to the modern tendency of ignoring facts and attempting "to think with an empty mind." "In our insistence upon mastery of facts in education we are sometimes charged with the desire of forcing our opinions ready-made upon our students. We professors get up behind our professorial desks, it is said, and proceed to lecture. The helpless students are expected not only to listen,

but to take notes; then they are expected to memorize what we have said, with all our firstly's and secondly's and thirdly's; and finally they are expected to give it all back to us in the examination. Such a system — so the charge runs — stifles all originality and all life. Instead, the modern pedagogical expert comes with a message of hope; instead of memorizing facts, he says, true education consists in learning to think; drudgery is a thing of the past, and self-expression is to take its place. In such a charge there may be an element of truth; possibly there was a time in education when memory was overestimated and thinking was deprived of its rights. But if the education of the past was one-sided in its emphasis upon acquaintance with facts, surely the pendulum has now swung to an opposite extreme which is more disastrous still. It is a travesty upon our pedagogic method when we are represented as regarding a mere storing up of lectures in the mind of the student as an end in itself. In point of fact we regard it as a means to an end, but a very necessary means; we regard it not as a substitute for independent thinking, but as a necessary prerequisite for it. The student who accepts what we say without criticism and without thinking of his own is no doubt very unsatisfactory; but equally unsatisfactory is the student who undertakes to criticize what he knows nothing whatever about. Thinking cannot be carried on without the materials of thought; and the materials of thought are facts, or else assertions that are presented as facts. A mass of details stored up in the mind does not in itself make a thinker; but, on the other hand, thinking is absolutely impossible without that mass of details. And it is just this latter impossible operation of thinking without the materials of thought which is being advocated by modern pedagogy and is being put into practise only too well by modern students. In the presence of this tendency, we believe that facts and hard work ought again to be allowed to come to their rights; it is impossible to think with an empty mind. If the growth of ignorance is lamentable in secular education, it is ten-fold worse in the sphere of the Christian religion and in the sphere of the Bible. Bible classes to-day often avoid a study of the actual contents of the Bible as they would avoid pestilence or disease; to many persons in the Church the notion of getting the simple historical contents of the Bible straight in the mind is an entirely new idea."

There are some things in which we cannot agree with Dr. Machen, as, for instance, when he speaks of "resistless" grace. The Bible tells us that Christ died for all men and that God in the Gospel earnestly offers His grace in Christ to all, but that some resist this grace by their unbelief. To the unbelieving Jews, Stephen said: "Ye stiff-necked and uncircumcised in heart and ears, ye do always *resist* the Holy Ghost; as your fathers did, so do ye." Acts 7, 51. To resist the Holy Ghost means to resist the grace of God which the Holy Ghost desires to give. What else could it mean?

We are always glad to hear and are pleased to report when some one, especially a leader in the Church, over against Modernism and Liberalism and its concomitant evils, makes a courageous plea for a thorough study of the Bible. This Dr. Machen does. We recommend the careful perusal of his book to our pastors.

FRITZ.

A Scientific Man and the Bible. By *Howard A. Kelly, M.D., LL.D.*
158 pages, $8 \times 5\frac{1}{2}$. \$1.25. (Sunday-School Times Company.)

The reply which this fine collection of apologetic essays gives to the question it sets out to answer, "Can a scientific man believe the Bible?" is an emphatic "Yes." Dr. Howard A. Kelly, known and honored among learned men and societies throughout the world, here comes out with the frank statement that he, for one, believes that the whole Bible is the Word of God, that Jesus Christ is God, that He was born of the Virgin Mary, that He has redeemed man by His blood, that there is a bodily resurrection, and that Christ will come again. Of course, there are sentences in this book with which the reviewer does not agree, as, for instance: "It has always struck me that skepticism as to Christ's coming again to reign in person this second time was really tantamount to a denial of the reality of His first coming." (p. 152.) Such a conclusion is unwarranted. Certainly, Christ will come again in glory, as He first came in humiliation; but not to reign in person on earth, but to judge the quick and the dead. Millenarianism has no foundation in Scripture.

MUELLER.

The Faith, the Falsity, the Failure, of Christian Science. By *Woodbridge Riley, Ph.D., Frederick W. Peabody, LL.B., and Charles E. Humiston, M.D., Sc.D.* 408 pages, 8×5 . \$1.50. (Fleming H. Revell Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

As the title shows, this keen and convincing indictment of Christian Science is divided into three parts: the Faith, the Falsity, and the Failure of Christian Science. Step by step the learned authors demonstrate by incontrovertible proofs that Christian Science, conceived in fraud, is a fraudulent delusion and as such must fail, and has failed, in accomplishing that which it promises to those who appeal to it for healing of body and mind. The proofs are furnished by three scholars — a professor, a lawyer, and a physician, each eminent in his profession. The result is that we here have a book which is thoroughly reliable in its statements of scientific facts and therefore will be of good service to such pastors as must meet educated Christian Scientists on their own ground and, before meeting them with direct Bible arguments, must clear away the rubbish of pre-conceived notions in which the victims of Mrs. Eddy have become entangled. We recommend this book to all who are looking for a scholarly treatise on the errors of this pernicious cult.

MUELLER.

Why I Do Not Believe in the Organic Evolutionary Hypothesis.
By *James Edward Congdon, D.D.* 31 pages. No. 31 of the Evangel Booklets. (The Bible Colportage Association of Chicago.)

In his foreword Dr. Congdon says: "The writer of the following pages recently accepted an invitation to discuss evolution with some of the liberal ministers of Kansas City before the Open Forum and other clubs of the city. Later WHB Radio Station conveyed to the author a request from its radio fans that this lecture be broadcast. Following the broadcasting of these remarks, a request was received from the Kansas City Public Library that a copy be prepared for the reference files of the Library. Some few other requests for copies resulted in the discourse being sub-

mitted to the general public in the present form. We trust that suggestions may be contained therein which will point the way to a wider reading of a substantial and growing literature which exposes the insecure ground upon which the popular, but erroneous theory of Organic Evolution rests." Although the treatise was directed especially against the Organic Evolutionary Hypothesis, Dr. Congdon is not willing to espouse the cause of Theistic Evolution, but calls it a makeshift and a compromise and contrary to the plain statements of Scripture. FRITZ.

A New Standard Bible Dictionary. 965 pages, $7 \times 10\frac{1}{2}$. (Funk and Wagnalls Company, New York.)

This volume is designated by the publishers as "a companion book to the Bible." The word "companion" might be admissible in the sense of Luther's famous dictum, "Wherever God builds a church, the devil builds a synagog." And while not speaking directly of the editors of this dictionary and its contributors, a writer in the *Presbyterian* has lately had some pointed remarks about the "synagog of Satan." Rev. 2, 9. The writer in question said regarding a certain new school of men: "They say they are Christians, but they cannot affirm faith in the Virgin Birth, the Incarnation, the Inspiration of the Bible, the Atonement, Justification, the Resurrection, the Ascension, and the Second Coming, 'in the form in which these doctrines are stated' in the Word of God and the Apostles' Creed and the catechisms of the Church. They must hold all these forms in abeyance or reject them altogether until science or the modern mind or eminent scholarship has recast them and given us new forms." The characterization aptly fits the school of thought responsible for the *New Standard Bible Dictionary*, and while sampling its contents, we have had thoughts akin to these of the *Presbyterian* contributor: "A mere professing that one is a Christian, no matter in what forms he states his profession, may bring him perilously near to a group of false apostles whom the great Head of the Church pronounced a synagog of Satan."

So far from being "a companion book to the Bible," the *New Standard Bible Dictionary* is a colossal piece of propaganda for the naturalistic theology which is at daggers' ends with claims of the Old and New Testament. The Mosaic writings have unity which "is only apparent, due to editorial adjustment, not to single authorship." (p. 347.) The author of Genesis had but a "collection of traditions." (p. 407.) Daniel dates from the second century and is the work of a Jewish patriot. (pp. 4, 167.) The Book of Psalms is mainly postexilic (but see Prof. W. A. Maier in *Lehre und Wehre*, June, 1925). Isaiah is chopped up in the usual Higher Critical manner, with utter disregard of the unity of thought and style which underlie these prophecies. Due to the spade of the excavator, the articles on Abraham, Amraphel, and Moses no longer reveal the self-sufficiency of a generation ago when a mere gesture was regarded as sufficient to relegate these characters into the domain of fiction. The Hittites, once a hissing and a byword in the writings of the critics, are accepted as entirely historical. (p. 73.) Nevertheless, the Samson stories remain folk-lore (p. 806); Tamar is a myth, which probably clothes "the story of the two unsuccessful attempts of clans of the tribe of Judah to occupy the Canaanite town of Tamar" (p. 885); Sodom was destroyed by an earth-

quake, which caused "a sinking of the earth and an eruption of gases and petroleum, which ignited and burned the cities (p. 857); and the Creation story, in spite of Clay's learned treatises, remains a myth of Babylonian origin (p. 153); Israel's religion is a product of evolution, having risen from ancestor worship (p. 819) through a monolatry in the time of Moses (p. 384), Jehovah being originally "the god of Sinai and of the Midianite Kenites, who dwelt around that mountain" (p. 399). Turning to the New Testament articles, we find the usual hedging on miracles, which hesitates to declare the stories fiction and believes that, while the "precise accuracy of the description of the event" may be denied, the "meaning and value of the event" may still exist for the religious sentiment. (p. 582.) Jesus and His disciples "seem to have shared in the popular demonology." (pp. 177, 441.) Whether Jesus "went" into heaven or "went" into hell (the verbs are printed with quotation marks) is left an open question, and what Peter says about the Descent is interpreted to mean an entrance into the spirit world "as the Herald of forgiveness." (p. 700.) Baptism has no sacramental meaning in the New Testament (p. 94), and the Lord's Supper is many things, but not a "means of grace" (p. 521). For pure destructiveness the introductory article on the Old Testament by McFadyen stands unique even in modern rationalistic exposition. It is a concentration of the arguments by which radical critics shatter the faith of their students. And such a work, written and edited from the standpoint of men who a generation ago would have been called infidels, the publisher announces as a book which "aims to be free from bias. The sole purpose has been reverently to present the truth fairly and impartially," — and calls it "an indispensable aid to a full understanding of the Scriptures." More aptly it might be called a very effective padlock to the comprehension of the Bible.

GRAEBNER.

Holy Places and Precious Promises. By *Rev. L. R. Scarborough, D. D.*
178 pages, $7\frac{1}{2} \times 5$. \$1.60. (George H. Doran Co., New York.) Order
from Concordia Publishing House, St. Louis, Mo.

Dr. Scarborough, President and Professor of Evangelism in the Southwestern Baptist Theological Seminary, offers in this book a number of charming descriptions of places prominent in sacred history, together with certain comforting and cheering lessons associated with them. The book contains many illustrations, most of them photographs taken during the writer's trip to the Holy Land.

MUELLER.

Adventures in Humanity. By *William L. Stidger.* 255 pages. (Geo. H. Doran Co., New York.)

The twenty-six essays in this book are republications of articles that have appeared in various secular and religious magazines. Their general theme may be said to be: What a happy lot is that of a Christian minister! They are full of anecdotes from the actual life of a busy pastor and are written in the hallelujah spirit, *alias* optimism, of the Methodist.

DAU.